

for all the duties of life agreeably to his lofty origin and his glorious destiny. To educate one part of the nature at the expense of others is clearly imperfect training; to neglect or ignore the highest part of all, seems nearly equivalent to a life of barbarism. Man cannot be treated in this sectional way without serious, and perhaps fatal, injury. He is to be regarded as an organic whole, each part of which should act according to its nature in perfect harmony with all the others. The ideal man, like the ideal city that came down from God out of heaven, is of proportionate development on all sides,—in the keen vision of his mental eye, in the broad expanse of his domain, in the lofty aspirations that shine like stars above him—the length and the breadth and the height are equal.

But it is just here in inadequate notions of the meaning of Culture that we have one of the causes of the breach which seems to exist between it and Christianity. If Culture has to do only with certain parts of human nature, it is quite possible to conceive that it might have a mission with which Christianity has no immediate concern, or to which, at first sight, it may even seem antagonistic. Christianity is not timid in its attacks upon mere selfishness, however refined, nor in its firm assertion of supremacy over the highest powers of man. It does not despise the movement of any true impulse in our nature, but it does both despise and condemn the sacrifice of the higher for the lower—the enthronement of any other gods than Jehovah in the temple of the heart. If Culture is nothing more than refined sensuousness, or intellectual attainment, or the possession of ethical theories, it is quite easy to see how Christianity, with its sublime unselfishness and its moral aims, may seem to run counter to it. But when the complete definition of Culture has been accepted, so that it is made to embrace the fulfilment of all the possibilities of human life, the apparent antagonism will vanish, and for all exhibition of the truest Culture we shall trace the story of the Man Christ Jesus who went about doing good.

But a breach is created between Culture and Christianity not only by inadequate views of Culture, but also by inadequate views of Christianity. Some of the most bitter diatribes of thoughtful men have been occasioned, not by the weaknesses of Christianity but by the grotesque hideousness of the caricature which has been presented to their view. For this unhappy circumstance Christianity can be held in no wise responsible. "The river of the water of life," as Alfred Vaughan remarks, "is not the only water whose streams have been mimicked by a mirage, whose name has been usurped by a Dead Sea." "It is a phenomenon," says Christlieb, "that meets us in the earliest history of the Christian Church, that the outbreak of heresies goes hand in hand with the loss of spiritual life in the Church at large; that the rise of doubts has often coincided with the prevalence of fruitless controversies; and that open opposition to, or separation from, the Church universal, has been